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Community Service Newsletter is published four times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

Without Vision the People Perish

BY ERNEST MORGAN

The world's population is exploding by nearly a billion people per decade. We're already near the limit of population the world can support. And our government cuts back on support for Family Planning and for the UN Population Fund.

We're losing millions of tons of topsoil annually through the cultivation of sloping land suitable only for pasture or raising perennials. We're scooping thousands of tons of fish out of the ocean each year and their populations are dropping drastically.

We're burning 62 million barrels of oil each day, and the amount is growing rapidly. This puts a huge flow of carbon dioxide and harmful gases into the air. This disaster is matched by the consumption of coal. If we manage to survive the fumes, we'll run out of oil in a couple of generations. But such survival is unlikely.

Already the earth is warming and storms are increasing. The ice cap in the Antarctic is start-

ing to melt. When the ice caps go, so will our coastal cities and much of our land. The hole in the ozone layer is growing, which will expose us and all living creatures to radiation causing health problems and genetic mutations. The plankton in the ocean, which produce two-thirds of the world's oxygen, are steadily diminishing through our pollution of the oceans. Our forests, if wisely managed and selectively logged, could yield good crops of lumber and oxygen forever. But we mow them down. It's more profitable that way, we say.

There is an enormous and rapidly increasing maldistribution of ownership and income in our country. The richest one percent of the population now owns as much as the bottom ninety percent, and the Chief Executive Officers of the Fortune Five Hundred receive incomes 162 times larger than the rank and file employees. This may be compared to a maximum executive income seven times larger than employees in the prosperous business of the Mondragon cooperatives in the Basque country of Spain.

This maldistribution is resulting in a rising tide of poverty and crime. We now have a million Americans in prison, a larger proportion than any other country in the world.

Not only that, but the functioning of the economic structure is threatened. When the people are unable to buy the products of industry, the businesses will collapse and likewise the financial structure. Today the collapse is being postponed by the astronomical expansion of debt. The Federal debt is now over five thousand billion dollars, and the private debt is even larger.

I am amazed that the national government and our media seem to be oblivious to these facts. In large part this reflects the time span in which they work and think. The long range future is simply left out of it.

What Can Be Done?

First we need a revolution of the human spirit. The paradigm of greed and exploitation which dominates our society must be replaced by a vision of caring and sharing.

Is a model of caring and sharing possible? Arthur Morgan lived such a pattern. He was the world's leading flood control engineer, a legal expert, an educational pioneer, communitarian and an author. But central to his life was his concern for human values.

An example: it was the custom in the first half of this century, and probably still is, on a big construction job to house the workers in tar-paper shacks. But not with Arthur Morgan. In the Dayton flood control job there were five huge dams to build, requiring hundreds of men to work seven years. Instead of shacks he built five model villages.

Near each damsite he selected a wooded area, through which he put streets, curving them to save as many trees as possible. Along these streets he built four sizes of attractive, functional houses using standard length lumber. They made excellent and economical homes, with style, but without uniformity.

Of course they cost more than shacks, but the quality and stability of the work force were so high that they actually reduced the cost of construction. Even more important, the accident rate was drastically reduced. It was a rule of thumb then that one man was killed on a construction job for every million dollars spent. The Miami Conservancy flood control project in Dayton, Ohio, took hundreds of men seven years and cost \$36,000,000, but only six lives were lost. Thus thirty lives were saved and many lesser accidents avoided. This sprang from Morgan's willingness to give higher priority to human values.

Arthur Morgan's value pattern is reflected in the careers of many of Antioch's students and alumni. I know of two successful industries founded by Antioch alumni which employ hundreds of people, in which leadership and major ownership is shared by the employees. Another alumnus went to Tanganyika and organized the native coffee growers into a co-op which enabled them to compete successfully with foreign-owned corporations. Antioch was and is a hotbed of creative social action.

An essential instrument for creating a new paradigm in our society is education. In the course of growing up I attended nine different schools. In most of them it was "everyone for himself-or-herself." We looked out for number one and put the other fellow down if we could. A poor setting for the development of healthy self-esteem, and an excellent preparation for the pattern of

greed and exploitation which characterizes our society.

The Arthur Morgan School (AMS) at Celo, North Carolina turns that around. Mutual affirmation replaces competition. I recall when an annual Mountain Dance Jamboree was held in Asheville. Dance teams from a wide area competed in the program. AMS entered a team which won first place in its category for two successive years. The third year, Director Elizabeth Morgan forbade the team to compete. "Dancing is for joy," she said, "not to beat somebody!" She had seen children crying because their team had lost.

Happily, the AMS team was accepted as an "exhibition team." The AMS team danced beautifully, happy, and smiling at each other, in contrast to the other teams, who danced grimly, as though their lives depended on it



Another instance: A girl who attended AMS for three years and then had gone on to high school returned for a visit. I asked her, "How did you find the transition?" "Very difficult," she replied. "In what subjects?" I asked. She answered, "No problem there. The difficult part was going from a place where people cared about each other to a place where no one cared about anyone but herself."

If we could reorient American education to a positive model it would be a major step toward the model needed to reform society.

Another instrument for cultivating the new paradigm is organized religion. The very roots of most all religions, Christianity, Judaism, and Islam among them, are founded in human caring. These great religions can be mobilized for the revolution of the spirit of caring and sharing.

Along with the new pattern and partly by virtue of it, we could modify our consumer habits so that industry would not be primarily a process of converting natural resources into trash. The State of Kerala, in South India, through a peaceful revolution of habits and structure, has achieved one of the world's highest levels of health and wellbeing with a per capita income of less than \$400 a year.

A paradigm of caring and sharing can hardly be created apart from community. In the early years of my business I sought to make my company a community. When I hired a new employee I took the person on a tour of the office and plant, introducing him or her to all the people, like a new guest at a party. Each person had a key to the plant and was free to use any equipment for which he or she was qualified, to produce printing for personal or nonprofit use.

A strong sense of community developed. Persons who left to take better paying jobs elsewhere came back. "Money isn't everything," they would say. Our staff included Jewish refugees from Europe, Japanese-Americans from California, Blacks, and a Native American, but in the context of community there was no ethnic or cultural stress. Persons who retired because of age were forlorn at being separated from the group, so we developed part-time jobs for them and they continued to participate in the community of work.

To work just for wages is a form of slavery. Work environments can be created in which we

can work for satisfaction, fellowship, and to fill human needs. My firm, now Antioch Publishing, has grown from 2 to 475 employees, divided between locations in three cities. Community continues because the individual plants each employ less than 200 people, which is considered the maximum size of business in which a sense of community can readily be developed among employees.

Community has always been a necessary element in creating a society of concern for others. The good qualities of civilization that develop in person-to-person relationships of the village tend to erode in urban life. At present the urban population of the world is exploding by nearly 60 million people yearly, an ominous sign for the future of humanity. What can be done about it?

First, we can check the world population explosion. Secondly, we can take steps to end the exploitation of land ownership. Thirdly, we can develop community within cities themselves.

Community emerges naturally in a village. In a city it does not. But community *can* be developed in city neighborhoods through conscious effort. Examples of this are Powelton Village in Philadelphia, the Hyde Park Kenwood neighborhood in Chicago, Imago in Cincinnati¹ and several neighborhoods in Minneapolis.² It can also be done on a national scale.

We also need to restructure our economy. Karl Marx remarked that every social system carries within itself the seeds of its own destruction. Any society which fails to recognize those seeds and deal with them is bound to fail. It took a while for the bankruptcy of communism to happen. Communism might not have failed if the leaders had recognized the problems inher-

ent in the system. Similarly, free enterprise need not fail if we manage it right.

The seeds which threaten our society are very different from those that destroyed the Communist society, but they are just as deadly. If we fail to face them and deal with them wisely, our American way of life is doomed. Yet our present national leadership shows little awareness of the basic problems.

Our political and business leaders keep talking about "growth" as though that offers a solution to our basic economic problems. It does for a short while, but it postpones disaster and makes it worse when it comes.

The Depression of the 1930's was never solved; it was merely postponed through inflation and astronomical borrowing, much of it stimulated by military spending; any way at all to get money into circulation without solving the basic problem.

A businessman in the '30's had this plan: the government would place orders with all manufacturing firms, sufficient to get them going again at full capacity and hire back all the workers. (This would be done with borrowed money, of course). Then the government would take all these products, clothing, canned goods, radios, etc. and dump them in the ocean! To put them on the market would have made things worse.

Actually, the same effect was achieved by putting surplus industrial production into the military, very much like dumping it in the ocean, and it helped get the economy rolling again temporarily.

The procedures that can restructure our economy into a form that can survive are simple in principle but complex to carry out. How can we

achieve a more equitable distribution of ownership and income without cramping or disrupting the workings of free enterprise? No single procedure can achieve this goal, but a collection of various procedures holds promise of being able to do it. Here are some:

The Universal Stock Ownership Plan (USOP) is a procedure whereby a portion of the growth of net worth of major corporations would be transferred in the form of stock to the general public via an arrangement described as "super-stock." By this means the maldistribution of ownership and income would be less aggravated by industrial growth, and general wellbeing would be increased. This would be accomplished without the confiscation of property or the levying of taxes. The vital role of USOP is in the general distribution of future increases of equity capital.

The Employee Stock Ownership Plan (ESOP) is closely related to USOP and is a plan whereby firms are given tax exemptions on a portion of their earnings if they are willing to distribute this portion to their employees in the form of common stock. This plan not only helps distribute ownership and income, as does USOP, but enables companies to invest a larger portion of their profits. My own company has had an ESOP plan for years, whereby its growth has been stimulated through reduced taxes on profits, and the employees now own 63 percent of the stock.

Steeply graduated income and inheritance taxes are a vital part of any plan for broadening ownership and income. During the past decade, tax policies have gone in the opposite direction. Sharply increased capital gains taxes are called for also. However, capital gains which are channeled into Universal Stock Ownership Plans should be tax exempt.

Co-ops and credit unions, two time-honored and successful forms of free enterprise, help broaden the base of ownership and income, and frequently increase buying power as well. An example of this is to be found in the Spanish cooperatives at Mondragon. Launched a half-century ago there is a network of 171 successful worker-owned and operated firms employing 21,000 people. We have a parallel development in this country, though more fragmented. The National Cooperative Business Association (formerly Co-op League) reports that 120 million Americans are members of co-ops, 47,000 businesses. Not as dynamic as Mondragon, but a good start.

Public ownership and management has always filled a necessary place in our society, but they have their own set of problems and limitations which need to be dealt with. A major problem has been the practice of political patronage. In the Tennessee Valley Authority, when Author E. Morgan was there, patronage was firmly rejected and hiring was done strictly on the basis of merit. Partly as a result, TVA was able to carry through the largest and most complex engineering job in the world with excellent working conditions and the lowest costs ever achieved in that type of work. Any expansion of public ownership should be accompanied by rigorous organizational hygiene.

The taxation of money, as proposed by economist Sylvio Gesell, while it does not directly address the problem of maldistribution or ownership and income, does address the vital and closely related problem of stagnating resources. During the Gothic period in Europe, from 1150 to 1350, it was the practice of monarchs to require that currency (then confined to metal coins) be reminted every year in order to be valid. This involved an annual reminting fee and was regarded primarily as a device for gener-

ating revenue. It gave people a strong incentive to spend, lend or invest their money as quickly as possible. During that period Europe enjoyed an unprecedented level of prosperity. When the reminting practice was abolished, Europe slumped for centuries into economic stagnation and poverty.

It is understandable that banks would have serious reservations about the taxing of money. Whether or how much such taxation might impinge on the banking system would depend on the manner and scope of the taxes. Some restructuring of the banking system might be required. An American economist and banker, Arthur Dahlberg, in his book, *How to Save Free Enterprise*, offers a program for the taxation of money in the American economy. Dahlberg's plan seems fundamentally sound, and an essential component in the restructuring of our economic life.

The National Debt is another problem. It now totals 5,000 billion dollars which, if my arithmetic is correct, figures out to a debt of about \$72,000 for a family of four (\$225,000 if you include the private debt). And the figures are rising steadily. Under existing arrangements in our economy the public debt will *never* be paid. Either we will pay over \$70 billion in interest every year forever or, more likely, the bonds will be drastically devalued or totally defaulted. The usual procedure of governments faced with bankruptcy, as ours eventually will be, is to print more money and wipe out debts through inflation.

One device, for saving the bonds at close to their face value, would be to make them a partial refuge from the tax on money described above. In this way it might be possible to refinance the national debt at a tiny negative interest, possibly 1/2 percent or 1 percent. Thus, the

bonds would be preserved but would cease to require interest payments and would wither away in a century or two. This idea may be an essential part of an alternative to the bankruptcy and repudiation for which we are headed.

Another aspect of our economy which would be sharply affected by a tax on money would be the real estate market. Persons wishing to avoid the tax on money might be tempted to invest heavily in land. Already the concentration of land ownership and the exploitative pattern of land tenure distort our economy and are reflected in badly inflated costs in rents and home ownership. Forty years ago, 60 percent of Americans could obtain housing for 25 percent of their incomes. Today only the richest 10 percent can.

Land tax policies are urgently needed: higher taxes on land, lower on buildings. Such a policy, wisely applied, could not only adjust for the effects of a tax on money but could help solve serious problems which already exist. Also the tax laws could be designed to encourage the development of land trusts, an extremely useful type of land tenure.

We still have the population explosion and environment to be concerned about. Brazil has stabilized its population through education, as has the Indian state of Kerala. It can be done if we put our minds to it.

The environment is a tougher problem to solve. There is a clear solution to the problem of energy and fossil fuel. Enough sunshine falls on the earth's deserts to provide all the heat and power we can use. We could immediately start mass-producing photo-voltaic solar collectors, install them in the deserts and start producing hydrogen by electrolysis. Hydrogen gas can be transported by pipeline more efficiently than

electricity can be transmitted by power lines, and it can take the place of both coal and oil.

Hydrogen is excellent for heating and power, and the only gas produced when it burns is clean water vapor. Vehicles can readily be designed to run on it. It costs about a thousand dollars to convert a gasoline engine to run on hydrogen. A more workable transition would be to design new cars to run on hydrogen. This would allow time for hydrogen production to build up, while the old cars were gradually being retired.

Electric cars offer a partial solution. For short-run commuting an electric car with a solar panel on top would not need fuel. A car used more extensively would need an additional small stationary panel or could plug into the house current.

As to the cost of setting up major solar collectors and the equipment for producing hydrogen, we'd simply divert half or more of our military budget to that purpose. Arms manufacturers could convert to that field. No increases in the national budget would be needed. Once installed it would be cheaper than pumping oil and solar energy would never run out.

We are now spending more on the military than the next five nations combined. Yet the gases from fossil fuels are far more dangerous to us than is any country or combination of countries. We are told by the coal and oil industries that there is no problem, but evidence says they are wrong.

A far more difficult problem than losing our ocean fish is to protect the ocean plankton, which provides two-thirds of the earth's oxygen. This problem can be solved if we stop polluting the oceans. This is an international problem in

which the UN should be involved and we should increase our support of the UN.

To save our forests I have suggested careful management and selective logging. But there's another dimension to this problem. Harvesting wood pulp for paper consumes thousands of trees. However, there is a field crop, known as Kenaf, which makes excellent paper and produces twice as much per acre as do trees. Kenaf could be developed as a cash crop, gradually replacing tobacco, a plant which worldwide kills three million people a year.

Clearly, there is no single, simple way to avoid destroying the earth. In personal terms, we need the vision to make extensive changes of habits, organization and education.

Without vision, the people perish.

Ernest Morgan is a former member of the Board of Community Service, co-founder of the Antioch Company and co-founder of the Arthur Morgan Junior High School at Celo, NC.

¹"Imago: To Image or to Imagine" by Holly Knight, April - June '96 CSNL. XLIV, No.2.

² Reflections in Loring Pond: A Minneapolis Neighborhood, by Bert Berlowe & others. \$12.00 from Community Service.



Chonai-Kai The Japanese Neighborhood Organization

BY OANI BELUL

My wife and I live in a small rice-farming town near the seaside in central Japan. When we moved out of our one-room apartment and down the street to an old Japanese-style house, we got more than we bargained for. In addition to the garden, *ofuro* (Japanese tub), and extra space, we also suddenly and unexpectedly became a part of the local community. Because our neighborhood is an old one, the neighbors continue to keep alive chonai-kai, the traditional neighborhood organizations started in Japan prior to World War II.

Chonai-kai, or "neighborhood associations," came about as a way for Japanese to organize and prepare for war emergencies. They provided a means to pass along information and practice drills. After the war these associations died out in many communities, particularly in cities and newer suburbs. In many of the older neighborhoods, like our own, they live on.

We'd been living at our new address for a month or so when our neighbor, Ohara-san, came over and asked us if we'd like to join. This involved paying two thousand yen (about seventeen dollars) for the yearly membership fee, and spending an evening with Ohara-san, going door-to-door to be introduced as new members to the thirteen families in our neighborhood. As participants, we now receive the clipboard which is passed around several times a month by chonai-kai members. This includes information about upcoming community events, disaster prevention, health tips, etc. The first clipboard we received contained information on AIDS prevention, activities for Sports Day at the local elementary school (a national holiday in Ja-

pan), and neighborhood cleanup day, which takes place on Sundays twice a year.

The cleanup day is like nothing I ever experienced growing up in suburban Ohio, and having recently participated in one, I believe it would greatly benefit U. S. communities. One member from each family in the neighborhood signs up on the clipboard to work. The Sunday we volunteered we went out at about eight in the morning to cut weeds from the roadside, pick up trash, and sweep. From beside the ditch where I was working, I could see workers from other neighborhoods, far down the street, towels wrapped around their heads, cutting weeds, cleaning out the ditches, and sweeping the road. Our group finished after several hours and rested in a warehouse where a tarp had been spread out and laid with snacks and cans of tea, juice and beer. We ate, drank and talked while a couple of neighbors made public announcements. Afterward, everyone went back out to the street to roll out fire hoses for a practice fire drill--a spray session at a telephone pole and plastic pylon that spurred a lot of laughs from the crowd as neighbors struggled to aim the wildly squirming hose. We returned home, newly signed up to participate in activities at the school's upcoming Sports Day festival.

Aside from helping out on cleanup day twice a year, as chonai-kai members we are kept informed about the area's somewhat complex garbage disposal system. Burnables are disposed of on specific days of the week; recyclable goods, magazines, newspapers, glass, plastic, and clothes are taken to another part of town twice a month. Having lived in Japan for almost two years and having recycled practically nothing, this information is of great value to us, and certainly reason enough to belong to the neighborhood association.

Unfortunately in many of Japan's cities and suburbs chonai-kai has died out, or become a nominal neighborhood organization whereby neighbors simply pass the clipboard without participating. Instead, as in much of the U.S., the people pay their taxes for services such as garbage pick-up and roadside maintenance. Advantages of community organizations are they encourage communication between neighbors and participation in keeping the neighborhood clean. Members take an active interest in the neighborhood's condition since everyone is partially responsible for its upkeep and, as in our community, the results are striking: well-kept road-sides and a clean, organized garbage-disposal area.

There were neighbors of all ages present during the cleanup day we attended, from small children to senior citizens, and it was easy to see how the chonai-kai tradition gets passed down from generation to generation. Hopefully the neighborhood association will endure in Japan as many other communal traditions have, and the four-and five-year-olds who now come with their parents to help clean up the neighborhood streets will someday bring their children as new chonai-kai members.

Qani Belul is also the author of "Down in the Dumps," an account of "dumpster diving" in Japan, reprinted in our April-June 1997 issue.



Is Local Efficient? Does it Matter?

Reprinted from the Summer 1997 Issue (Vol XVII, No. 3) of Ohio Ecological Food & Farm Association News (OEFFA)

One of the fundamental mistakes that the environmental movement has made is its exaltation of *efficiency* and the supposed role of *efficiency* in saving the world. Our creative nature and our reasonable desire to produce and purchase an excess of goods for ourselves and our insecurities will always thwart mandated standards for efficiency, pollution prevention, and other environmental targets.

Unfortunately, technology, transportation and corporate consolidation have enabled us to transact business with little or no regard to the impact and true costs of our buying habits. How many of us would have bought our last television set if we had to travel to the Mexican border and buy it from the woman who assembled it? How many of us could stand to buy a shirt from a seven-year-old Chinese girl who works 12 hours a day? How many of us would buy lettuce from a produce stand from which fields of farm workers wearing moon suits were visible?

One of the few ways to encourage people to put their ethics into action is to make the contradictions between their beliefs and their actions more apparent. I suspect that all of us would buy less and help the environment more if we knew, if we could see what we were doing.

This is why the local aspect is important. While it may sound like a conservative cliche, the most effective regulatory agent we have is the Individual Conscience. When we transact business with local producers, instead of with voices on the phone, catalogs, salespeople and multinational corporations, it forces us to recognize the

producer's connectedness and humanity. In addition, the local relationship involves a shared interest in maintaining the local area's social and environmental integrity. We know who's polluting the creek and we know whose business could use some additional support. And the producer has a greater stake in being a good steward to maintain a profitable (and credible) relationship with the consumer. This dynamic is clearly not at work when we transact business with producers 2,000 miles away. As the Dalai Lama says, "While the enlightenment of the individual may be the long journey to justice, it is the only way."

One of the consequences of being forced to interact with the actual producer is that it encourages producer and consumer to develop equitable prices for products based on mutual value systems. Granted, this raises the price of goods that have historically been produced by slaves. This reduces the pool of money and time available for purchasing other consumer goods, which in turn reduces the general rate of consumption. Perhaps if we relied more on each other instead of on the stock market, the concept of "growth" would be less important.

Our tendency to placate our insecurities with consumption instead of with community or spiritual pursuits is a challenge for us all. The house payment, after all, must be made. We have, however, begun to prioritize short-term wants over long-term needs, and neglect our duty to treat one another and the earth with respect. Cultivating personal relationships, like the farmer-consumer relationship, is one of the first steps in confronting the schisms between our values and actions. I'd like to think that once we begin to treat each other as people, instead of as a means to a knick-knack, we can begin the collective tasks of defining and pursuing our

truly common goals of long-term environmental and social sustainability.

Thumbs up for local agriculture, whether it's efficient or not!



Educating for Ecological Sustainability

BY BARBARA SIEBERT

Excerpted with permission from the Summer 1997 Issue (Vol. 54/No. 2) of Green Revolution, Newsletter of the School of Living.

"If you have no teacher in a black robe, find yourself something to love. It will teach you well."

-Karen Stern

It is to education that we have repeatedly turned and must turn again for the sort of deep change in thinking and values required to inaugurate a new ecological age. Before we can ask what to include in and how to approach an education which builds a sustainable world, we must decide what sort of world we want to sustain, what sort of life is worth sustaining. If we need a model for truly life-affirming choices, we need look no further than Nature herself, where everything that dies becomes an agency for new life. As the standard for sustainability, Nature must have ultimate value.

In his work, A Sand County Almanac, Aldo Leopold spoke of a "Land Ethic" and an "ecological conscience" which could not be realized until we stopped using the "bottom line" of economics as the ultimate basis for our decisions. The economy is, after all, a wholly owned subsidiary of Nature. "Examine each question in terms of what is ethically and aesthetically right, as well as what is economically expedient," said Leopold. "A thing is right, when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise."

Of course, Leopold knew that ethical values are meaningless unless they are manifest in the way we conduct our lives. He knew also that an ecological conscience which values the community of life cannot be decreed. It arises out of love and respect. And like love and respect for people, it rests on a base of intimacy. The bad news is that the natural world which we must come to know and love is rapidly being destroyed. From morning to night, we live in a largely manufactured reality. We are assaulted by pavement, machinery, skyscrapers, automobiles, airplanes, computers, gadgets of mind-boggling variety, televisions, electric lights, processed air and water. Nature, as we commonly know it, consists of specimen plants, so carefully pruned and pampered, they hardly seem real. Grass is but decoration for roads and sidewalks and a field for sports. Squirrels come when they are called to bags of corn chips, and most of the time we really do believe that we are experiencing Nature when we watch it on TV. If the natural world continues to disappear under the shovels of bulldozers, the ribbons of pavement and the juggernaut of things, it will be less likely that an ecological conscience can ever develop.

You don't care about something you don't love and you don't love something you don't know.

Without the intimate knowledge and love of Nature, education for sustainability will fail.

Given the deepening ecological poverty in which most of us live, successful education may need to take root in a very local, a very particular place. Living deeply in and learning fully about a place we love will leave us no choice but to devote ourselves to its health and well-being. In response to learning that I was a vegetarian, Maryann, a junior at Penn State, told of receiving a duckling for Easter when she was nine. It was a blue duck which, having been dipped in blue dye, was not expected to live more than a couple of days. She called the duckling "Sam" and took such exemplary care of him that to the astonishment of all, he lived to become plump and shiny-coated, and earned a place in the family pond. Summer passed, and so did fall, and around Thanksgiving time, Maryann's father took Maryann aside and talked as if it were an honor for her beloved Sam to be slaughtered for Thanksgiving dinner. Despite her agonized protests, Sam did become a centerpiece in November of that year, and it was also in November that Maryann became a vegetarian. But giving up meat was the very least important consequence of that experience. More important by far was the fact that her love for one animal became the path of love for every animal, and one simply cannot permit the destruction of what or who one loves. Learning to love one small place on Earth may create a path of love for every place on Earth.

Education for ecological sustainability must direct us back to our home places: our neighborhoods, our schools, our recreation spots, our special sanctuaries. Once we learn to become intimate with a particular place and life, we realize its limits and our own. Under the shadow of a hawk, in a redwood grove, on the rim of a canyon, on the turf of an earthworm,

we realize that we are neither so very important, nor so very beautiful, nor even so very powerful despite the fact that we have figured out how to destroy the world. A life lived in repeated communion with the natural world is the only sure antidote to our blind pride and the blinder mastery and control which will surely result in a way of life which cannot be sustained.

How then do we live sustainably? What should we choose? Each one of us will have to find our own answers, to take care of what life gives us to take care of. Learning what the plants need, what the animals need, what the air and water need will require that we listen carefully to our wisest teacher. Over the relentless static of civilized existence, we will have to hear the Earth's quiet, patient teaching.

"Man always kills the thing he loves, and so we pioneers have killed our wilderness. Some say we had to. Be that as it may, I am glad I shall never be young without wild country to be young in. Of what avail are forty freedoms without a blank spot on the map?"

-Aldo Leopold



Changing the Guard

BY JANE MORGAN

As most of you probably know by now, I am retiring as director of Community Service, Inc. and the Executive Committee has worked hard

for many months to find a replacement. We were fortunate to have several highly capable candidates from which to choose. By the same token this made the decision difficult.

We are now, however, happy to announce that Marianne MacQueen will be our new director. She has lived in Yellow Springs since 1972 and worked at Community Service part-time for two years in the early seventies. For fifteen years after that she operated a small home remodeling and repair business. From 1991 to the present Marianne has been coordinator of the Village Mediation program of Yellow Springs. In this last capacity as coordinator of the local mediation program, she has carried many diverse responsibilities such as consultation and case development, supervision, training and coordination of volunteers, program development and management, mediation, group facilitation, and planning forums.

Prior to this Marianne was: Dispute Settlement Board Administrator under contract with De-Mars and Associates to administer the Cincinnati Dispute Settlement for Ford Motor Company; Trainer, Ohio School Conflict Management Initiative; Adjunct Faculty, Antioch College McGregor School Conflict Resolution Master's Program; Adjunct Faculty, Wright State University, and Cochair, Ohio Conflict Management Network Conferences.

Marianne comes to Community Service with a strong commitment both to Community Service and her own community of Yellow Springs. She plans to continue to build on the traditions, and concern of Community Service for small communities, land trusts and the environment through its Newsletter, conference and book service. She also feels strongly that in addition to education, land trusts and the environment, there are other areas important to the success of

small communities, such as concern for the economy, racial diversity and spirituality.

Our society is economically driven, she says, and global capitalism is perhaps the most powerful force in the world today. Because of these factors a small community cannot exist without a viable local economy. As director of Community Service she would work to make the organization more inclusive, with emphasis on developing ties with people, projects, and organizations which represent people of color. Real community work, she says, must include diversity and deal with the effects of racism in our country.

Some sense of spirituality she feels lies behind the life of a vital community. By spirituality she does not mean any particular religion but rather the sense that we are all part of a whole in some way, and acknowledges this is appropriate to the work of Community Service.

To quote Marianne, herself:

The small community is the most important human group. While the family is fundamental, it takes a larger group to be sustainable. Also, for many people the family is not a functioning unit. Even though the expression, 'It takes a village to raise a child' has been trivialized, it is true. That African saying speaks to what is important in a small community, not only for children but for adults too.

To be able to live the fullness of one's life in a community of people whom one knows is a rare and valuable gift. Behind the affliction of materialism in western society is the desire of most people to experience the richness of life in relation to one another and one's environment. The

mission of Community Service is important because it expresses this fundamental, yet frequently unrecognized desire.

Marianne will be starting her new position January 2nd, 1998, and the Board looks forward to supporting her in working toward these ideals.



Book Review

INSIGHT AND ACTION: How to Discover and Support a Life of Integrity and Commitment to Change, by Tova Green & Peter Woodrow with Fran Peavey; New Society Publishers; 1994; 152 pp paper \$12.95 (plus \$3.00s/h) from Community Service. Ohio residents add 6% tax.

By DON HOLLISTER

What has been the experience of people who poured themselves into the social reform movements of the second half of the twentieth century? How do such people keep going . . . and going . . . and going? Has anyone sat back, examined successful practices and written about them? *Insight and Action* is a result of such a process. Here is a distillation of social technique discovered or relearned in the anti-war, civil rights, intentional communities movements.

Insight and Action offers answers to the questions, "How can I sustain my commitment and

purpose over the long haul?" "How can I test my individual decision or judgement?" "How can people pull through assumptions of the status quo to a more essential level?" These answers are presented in three sections, each by a separate author: "Support Groups" by Tova Green, "Clearness for Individual Decision Making" by Peter Woodrow, and "Strategic Questioning" by Fran Peavey. Many readers will be familiar with the ideas and practices presented. Each author has a terse, succinct style that makes this a very readable social process manual or recipe book.

It is fitting that New Society Publishers produced this book. New Society Publishers grew out of the Philadelphia Life Center Intentional Community and its wider Movement for Society which in turn developed from Quaker Action Group, a nonviolent resistance organization opposing the Vietnam War in the late 1970's. *Insight and Action* can be viewed as applied wisdom from that era.



Readers Write

About Community Service Newsletter

My copy of Arthur E. Morgan's *Observations* is often taken down from my book shelves. The flyleaf shows my name and the date 1981, so the book has been a familiar friend for a good number of years. I go back even further to *Search for Purpose* which I gave my husband in 1960, 37 years ago. It is no wonder then that the Community Service Newsletter arrives as an old friend. I still have my first copy, dated March/April 1981, so you see, we are old friends.

Madeline Williams, W. Vancouver, BC

I especially appreciated your article on "The Little Neighborhood That Could - And Did." (Vol. XLV, No. 3). Keep up the good works.
Wes Hare, Richmond, VA

Thanks for keeping me on the newsletter mailing list. The July-September issue is excellent. I will not be able to attend conference but I am sure I will want a tape of Joe Jenkins' Friday night keynote talk if it is available. I hope the conference is as successful as last year's.

Dave Smalley, Stuyvesant, NY

Our thoughts turn to Yellow Springs and Community Service quite often, and we appreciate your continuing to send the Newsletter, always read with pleasure and value for its news and philosophy.

Jack and Connie McLanahan, Buckingham, VA

Announcement

OEFFA Publishes Organic Growers Guide

The Ohio Ecological Food and Farm Association (OEFFA), a statewide organization of farmers, consumers and retailers has released its seventh annual "Good Earth Guide," intended to make organic and locally grown produce more accessible to the general public. Guides are available free to OEFFA members, and to the general public for a \$5 donation to cover postage and handling. For membership information or a guide, write OEFFA, P. O. Box 02234, Columbus, OH, 43202 or call 614-294-3663.

1998 Members Directory

Reminder - to members who are in the Members Directory and those new members who wish to be in it: Please let us know if you need a change in your listing or if, as a new member of Community Service, you wish to be in it.

Please send your corrections or new entries by January 2, 1998. Entries should be brief, telling major interests, abilities and giving your name, address, and phone number in about 45words.

The Directory will go only to those members who have chosen to be in it and it will only be used for networking, not for solicitations of any kind.

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Membership

Membership is a means of supporting and sharing in the work of Community Service. The basic \$25 annual membership contribution includes a subscription to our quarterly Newsletter and 10% off Community Service-published literature. Larger contributions are always needed and smaller ones gladly accepted. Contributions of \$12 cover the newsletter only. All contributions are tax deductible. Due to added postage costs, foreign membership, including Canada, is \$30 in U. S. currency.

Have Your Friends Seen the Newsletter?
Please send the names and addresses of your friends who might enjoy receiving a sample Newsletter and booklist. For specific issues, send \$1 per copy.

Editor's Notes

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about notable communities or people who are improving the quality of life in their communities. Enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is a year's subscription to our newsletter, the satisfaction of seeing your works in print, and knowing you have helped spread encouraging and/or educational information.

Address Change

If there is an error on your mailing label, or you are moving, please send the old label and any corrections to us, and you will receive your newsletters more promptly. The Post Office charges Community Service first class postage rates on all returned newsletters, so our costs are greatly increased by obsolete addresses.

Membership Expirations



Community Service, Inc. does not send notices when memberships expire. The date in the top right-hand corner of the mailing label tells the expiration date. Please note the expiration date especially if it is circled in red, which means the membership has already run its course and needs to be renewed in order to continue to receive this quarterly Newsletter.



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You can tell when your Community Service membership expires by looking at the month and year in the upper right corner of your mailing label. Please renew your membership if it has expired or will expire before 12/97.

The annual membership contribution is \$25. We do not send individual reminders to renew.

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